

"Thy Sweet Will."

Clouds that gather round my head
Seem the wings of God outspread;
Hours of thought and worldly care
Full sweetest comfort are:
Words and bitterness and sneer
Fall like music on my ear.

Once I could not thus partake
Of each cup for Jesus' sake,
But I learned, one bitter day,
To look up and meekly say,
"Thy sweet will, dear Lord, not mine,
Thy sweet will, and only Thine."

As the dear Christ on the sea
Hushed the billows, so to me
Did he speak, and gently say,
"Peace, my brother, peace always;"
And upon my soul He breathed,
I the peace of Heaven received.

Like a quiet little child,
Humble, lowly, meek and mild,
Day by day I try to take
All that comes for Jesus' sake,
On this thought my soul doth rest.
"God for me will do the best."

Oh! how easy now to see
All things are for good to me:
Pain and loss, or smile and cheer,
Christ in all is very dear:
For my heart is whispering still,
"Thy sweet will, Lord, thy sweet will."

—Sel.

Some Defects of Spiritual Vision.

BY V. M. REICHARD.

That there are defects of Spiritual vision just as there are defects of natural vision, is evident from the least study of the subject. As in the natural defect we have headaches from eye strain, so in the spiritual we have heart aches from a like cause. If I were to write a text-book on Spiritual Ophthalmology, I would include the following diseases: Myopia, Hypermetropia, Color-blindness, and Astigmatism. These would be four defects of vision which would claim full and serious consideration. I shall now however only glance at them:

1st. Myopia. This is the disease commonly known as near-sightedness; it is due to natural or acquired defect of the eye's structure. It is readily relieved by fitting proper glasses; I find this a type of a certain class of professed christians. They are near-sighted. They see only themselves and what is nearest to them; in short they are intensely selfish. If there be any misfortune threatening the community, it is only for themselves they worry. They always say their children will be the first to be affected by an epidemic disease; they are always sure some misfortune is going to befall them. They are the class that always say, "I told you so," even if the story be so incredible as that of the cow eating the grindstone. They have the faculty of retrospection. They always examine themselves closely and always with intense satisfaction to themselves. They are eminently pleased with I, and on every occasion they hold up to the view of others, the contrast between themselves and their neighbors, always to the detriment of the latter. They can see no good qualities in anything or any one outside their own little coterie. They are intensely sectarian. Their belief contains all of truth, and nothing out of it can be right; what they believe and practice as religion is the pure primitive doctrine and practice of Jesus, and anything else is Antichrist and must be put down with a heavy hand regardless of consequences; so long as their own precious selves are left untouched. Such is, I take it, a buried picture of Spiritual Myopia. The picture of a Christian (?) who cannot see beyond his nose.

The trouble has long affected the world. Ever since one man has tried to compel another to think his way on matters of religious faith and practice, we have had symptoms of it, we can trace its baneful effects along any line of church or national history which we follow. It led to the terrors of the Spanish inquisition. It burned Jerome of Prague and blew his ashes into the swiftly rushing water. It stalked through Protestant England and presided at the pillory and the ducking stool. It came to Puritan New England and Roger Williams and the Quakers suffered. It planted itself in Virginia in colors bronzed by African suns, and be-

cause the unexpressible conflict, which, after disturbing the quiet of the nation for "four score and seven" years, at last went out in an ocean of blood and tears. It is now rushing us onward to another conflict, which must sooner or later be settled. King Alcohol and his subjects cannot see the misery and want they are causing. The mountain of iniquity rises higher and higher, year by year, and the day of retribution must come; it cannot, it will not be settled by war. There are certain conditions which make it impossible that the whiskey question can bring about a civil war, but the retribution will come in some way. That action and reaction are equal, and opposed is as true in the economical as in the physical world. Let not any Myopiaic who thinks he can put the "bottle to his own or his neighbor's lips to give him drink" be deceived, the day of settlement must come. They will not see the signs of the times, they can only see the things which favor a continuance of the traffic, and will not see ruined homes, broken hearted women, and the faces of children who are always hungry, that their fathers may not be thirsty. A study of this question bears out what I have said above, about the *Myopiaic, they are always selfish*. I make this assertion, which may burn, but if not true, I want what is true. God knows if I have Myopia, I would like to have the trouble cured; it is not that I have seen too little, but that I have seen too much. Would to God I had never seen some things that I have seen, or having seen could forget them! But about my statement. It is this: There is no man who supports the rum traffic who is not governed by a selfish motive. It may be specious cry of lower taxes, or it may be that he is afraid some one's rights will be interfered with. Sift it to the bottom, and if self-denial, as opposed to selfishness is there, then I will recall my statement.

Now as to prognosis—chances of recovery. They are always good, provided the right line of treatment is pursued. As in natural Myopia, so in spiritual, there must be the proper glasses fitted to the eye. This brings us to speak of testing the vision, and bringing it up to the normal standard. In all these eye troubles the same object is used as the test. It is a crucified, bleeding, and dying Christ. Outside the city wall of Jerusalem, at a place called calvary, "there stands a cross, and a man is nailed thereon." The Christian who can see that clearly, can see the look of terrible agony on the face as he cries, "My God, my God, why hast thou forsaken me?" has clear vision.

The glasses which a Myopiaic needs are old ones. They have been in service a long while, yet they are as clear and the setting is as bright and brilliant as when Jesus handed them to His followers; they are His own make, and are intended for just this class of cases. They can relieve the worst case of heart ache ever found. The frame is pure gold; there is no chafing where they rest on the individual. In fact at the points where there is most pressure there is a delightful sense of satisfaction. Looking through them one sees that though "every ill begins with I," it is not the personal pronoun in the first person singular. Do you want to know where to get these glasses? You all have them! They are covered all over with an inscription; it is this: "As ye would that men should do unto you do you even so unto them." Do you know how to put them on? I will tell you, on your knees, alone try to fit them. Remember the test. See Christ crucified for all men. If you cannot see it, pray that the comforter may come to apply the glasses and don't stop until he does.

These old words which have passed into literature, as the "golden rules" constitutes the cure for spiritual Myopia. No man can tell the true import of them and be selfish. No man can be a true follower of Him who gave his whole life for others, if he does not feel the true import of them. Try them if you don't believe it. By esteeming your brother better than yourself. Look around you and see men and women, the world over striving by the grace of God to help some one else along, seeking the good of some one else, rather than their own. After you have fitted on your glasses, and can see clearly what Christ suffered for you, I am sure you will be able to enjoy life more; will see

that you can well afford to make some sacrifice.

I gave my life for thee,
What hast thou given for me.
Faiply, Md.

Sherwood Ohio.

Dear EVANGELIST:—I see in the editorials of the last number of '88, these words, "This week, will end the privilege of pitching into each other." This is a good resolution, because this pitching into each other, while it may edify some it is a detriment to others. When brethren disagree, their correspondence should be private and not public; for when we do not agree on certain points of Scripture, or religion, as a rule we make use of some branch of science to prove our points. And in many minds religion and science are mutually hostile. By religion we mean "Right feelings toward God as rightly apprehended." In America we, that is the Christians, think that he is rightly apprehended when studied and understood, as set forth in the Bible. We also think that right feelings toward God are set forth and described in the same book. In every department of life we take the judgment of specialists. The learned Professor finds as a critical scholar, that the Christians' Bible outranks the holy books of other religions. Our apprehension of God depends upon the Bible. As Christians we worship him as presented in that book. As the Photographer's sensitive plate takes the face and form, or view over against it, so the mind of childhood takes the thoughts of God which are presented in the Bible. A study of the mind of the American Christian would show thoughts of God as presented in the book. The standard of feelings toward God is also in the Bible—a standard set forth in simple statements and illustrated in the lives of the men and women whose biographies are given. God is presented to men through men, and the way He should be received and served is taught in biography. By religion then we mean "Right feelings toward God as rightly apprehended;" and as Christians we think that if we apprehend Him as set forth in the Scriptures, and have the feelings toward him commended, and commended in the Scriptures, we are religious or have religion. Science is knowledge, but as commonly used means "knowledge according to system." Just why there should be any antagonism between religion and science is not plain.

What possible hostility there can be between right feelings toward God and classified knowledge gathered through experience, is not evident that men in each department should antagonize each other is natural. This arises from different interpretations, and is a result of limitation both in understanding truth and one another. This hostility is not alone between men in science and men in religion, but also between men in different departments of science and in different denominations in religion. Different schools of medicine differ widely as to the causes and cures of disease though working with the same elements and forces. The difference of opinion between Christian thinkers is too well known to call for emphasis. As men differ in interpreting nature so do they differ in interpreting the Bible. In the search for truth as in taking out a patent, each man makes a "broad claim," always sure that his opponents will look after needed narrowing. Men in science and religion as in business state terms first and discounts afterwards.

The supposed antagonism arises again because often the same man is not in the same department of thought; often the scientist is not religious and the Christian is not scientific. They are at work on different planes, each is an authority in his own department, but not in his neighbor's. Now and then one finds a man both religious and scientific. Both sides claim him, and he acknowledges both claims. In his mind at least there is no antagonism he fastens both blades together with the rivet of common sense, and uses the shears in daily life. so far as he is religious he puzzles his scientific friend; so far as he is scientific he scandalizes his religious friend. But so long as religion and science can live in harmony, when they find a mind and heart broad enough for both, there can be no antagonism between them when each is understood.

ABRAHAM SHOE.